Parental Authority Beliefs and Information Management in Muslim Mothers Living in the United States

Research Thesis

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by

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Abstract

Using the lens of the social domain theory, the present study examined Muslim mothers' beliefs about authority and information management regarding their middle- and high school-aged children growing up in the United States in a sample of 99 Muslim Mothers (M_{age} = 41.26, *SD*= 5.87). Consistent with hypotheses, mothers believed that they had a right to know most about religiously conventional, conventional, and moral issues more than they did about other types of issues. It was also found that right to know beliefs predicted maternal knowledge about child activities; analyses further revealed that setting explicit rules partially mediated this association. Next, maternal solicitation and voluntary child disclosure were both positively associated with maternal knowledge. Gender comparisons revealed that mothers obtained knowledge about their sons through parental solicitation and about their daughters through child disclosure. This study specifically contributed to the literature using a vastly understudied sample, not only in the information literature, but also in the greater developmental psychology literature.

Parental Authority Beliefs and Information Management in Muslim Mothers Living in the United States

The current study examined Muslim mothers' beliefs about authority and information management regarding their middle- and high school-aged children growing up in the United States. In the study, we assessed mothers' reports of their right to know about their children's activities and their information management strategies used to develop their own knowledge of their adolescent children's lives. The strategies assessed included adolescent voluntary disclosure, parental solicitation of information, and the existence of explicit rules. Our goals were threefold. We first looked to examine whether assessments of mothers' right to know beliefs differed by gender, age, and domain of issue. Second, we tested a mediation model that proposed that the association between right to know beliefs and maternal knowledge was mediated by the each of the three strategies of information management. Third, we examined the association between maternal knowledge and strategies of information management. We also tested whether they varied by gender. The Social Domain Theory provided the theoretical guide for the study measurement and analyses.

Social Domain Theory

Social Domain theory begins with the constructivist tenet that thought is organized and structured out of individuals' interactions with the environment (Turiel, 1998). Research on the existence of domains as structured wholes begins with the identification of philosophical conceptions that serve to define and differentiate separate domains of knowledge. Domain research has focused on the development of four distinct domains of social knowledge: moral, social conventions, personal, and prudential. *Moral* rules are proposed to regulate interactions and relationships among people (Smetana, 1995). They are held to be judgments of right and

wrong that pertain to acts intrinsic, negative consequences to others; they describe how people should behave and treat each other. Examples of moral rules include issues of physical harm, psychological harm, and fairness or justice towards others. The wrongness of moral transgressions is independent of authority or stated rules. That is, even without an explicitly stated rule, individuals still know that it is wrong and not to follow through with certain behaviors because they may negatively affect another.

While *social conventions* also direct interactions between individuals within social systems. In contrast to moral rules, which suggest how one should act toward others in all social systems, conventions are agreed-upon behavioral uniformities that coordinate interactions to maximize social organization within a specific system by providing a set of rules that define expected behavior (Smetana, 1995; Turiel, 1983). Therefore, social conventions are unique to specific systems and are considered relative to their context. Example social conventions include manners and etiquette, sex-role expectations, and rules about swearing and cursing.

Numerous studies indicate that children and adolescents distinguish between moral and conventional domains on a variety of conceptual criteria. Turiel (2002) identified over 100 well-grounded studies that demonstrated that children do differentiate between the moral and the social conventional domains. Research by Smetana (1981) on preschool children's conceptions of moral and social-conventional rules is illustrative of such studies. Forty-four children between the ages of 2-9 years old made judgments concerning the seriousness, rule contingency, rule relativism, and amount of deserved punishment for five moral and five conventional preschool transgressions. Analyses indicated that children evaluated moral transgressions as more serious offenses and as more deserving of punishment than conventional transgressions. This study demonstrated that this distinction is evident in children as young as three years old.

Morality and social conventions have also been differentiated from the *personal* domain, which is tied to notions of selfhood that pertain only to the actor (Nucci, 1997). Issues within the personal domain are considered to be beyond justifiable social regulation and moral concern. In addition, they are not seen in terms of right and wrong, but are seen in terms of personal preference, identity, and choice (Smetana, 2002). Accordingly, acts within the personal domain do not involve harm and do not directly affect other people. Functionally, acknowledgement of these issues as personal define the boundary between the self and the social world. Many studies have utilized these criteria to demonstrate that individuals across ages and contexts conceptually differentiate between the personal and other domains

The final domain of knowledge is the *prudential* domain. Both moral and prudential domains involve interpersonal harm; however, the prudential domain differs in that the consequences solely affect the actor, not other persons. Therefore, the prudential domain represents actions that involve harm, comfort, and health of the actor (Smetana, 2011) and include issues such as using illicit drugs, drinking alcohol, or wearing warm clothing during the winter. Research examining judgments and justifications indicate that the prudential domain is also a qualitatively distinct domain of knowledge (Smetana, 2002).

The Personal Domain and Adolescent Autonomy Development

From a social-cognitive perspective (Smetana, 2002; Turiel, 2002), researchers have examined changes in personal autonomy by looking at systematic changes in adolescents' and parents' beliefs about the personal domain. Helwig (2006) argued that autonomy entails psychological needs relating to identity formation, expressed in different ways over different developmental periods. Creating one's sphere of autonomous functioning is said to be crucial to the development of personal freedom by placing limits on the legitimate actions of authorities.

Recognition of a personal sphere of action is not simply a rejection of all adult control but reflects the development of psychological needs pertaining to identity and agency. Extending this line of research, Cherney (2010) interviewed forty-seven 10 to 16-year-old adolescents and their parents from three US Midwestern cities about their perceptions of children's rights. They found that older adolescents were more likely to justify expression of rights with appeals to personal choice and rights, whereas children were more likely to endorse parental responsibility and care. This difference represents a general shift from an authority-based conceptualization of rights to a principle-based conceptualization.

Empirical research on the development of the personal domain during adolescence has examined changes in both adolescents' and parents' beliefs about the boundaries of *legitimate parental authority* (Smetana, 2000; Smetana & Asquith, 1994). Two main points have emerged. First, the boundaries of adolescent authority expand with age as adolescents and parents come to regard the locus of decision-making authority over some issues to rest with the child. Second, age changes in authority beliefs do not occur across all issues. Adolescents show little resistance to parental authority regarding moral issues (e.g., stealing or hitting siblings) or conventional issues (e.g., manners or politeness). At issue, however, are those behaviors and actions that adolescents consider to be beyond the bounds of parental regulation, which research has shown to be personal issues (e.g., hairstyle or favorite food), multifaceted issues (containing aspects of both personal and conventional or prudential domains), and in later adolescence, prudential issues (involving potential harm to the actor). With age, adolescents increasingly consider these issues to be beyond legitimate parental regulation; they define them to be aspects of preference or personal expression (Smetana, 2000). Parents, on the other hand, continue to view these same issues to be within the scope of their authority. They define them as social conventions or

matters of safety. These discrepant interpretations lead to increases in everyday conflicts that ultimately serve as opportunities for adolescents and parents to renegotiate the boundaries of authority (Smetana & Villalobos, 2009).

The following two studies are representative of research on teens' and parents' authority beliefs. *Legitimacy of parental authority* refers to the extent to which parents' assertion of control over an area is believed to be a natural or an appropriate extension of their role as parents. Smetana (1988) assessed adolescents' and parents' conceptions of parental authority. Subjects were 102 children ranging from 10 to 18 years of age and their parents. Subjects were presented with fifteen items pertaining to family transgressions (4 moral, 4 conventional, 3 personal, and 4 multifaceted, containing conventional and personal components). For each act, subjects were asked to judge the legitimacy of parental jurisdiction, justify its wrongness or permissibility, and assess its contingency on parental authority. As expected, all family members treated both moral and conventional issues as more legitimately subject to parental jurisdiction than multifaceted and personal issues. Adolescents at all ages, were more likely to reason about the multifaceted and personal issues as personal and sort them as under personal jurisdiction than were parents. Parents were more likely to reason conventionally and sort them as contingent on parental authority than were adolescents. Revealing that adolescents generally believe that they have more authority than parents think they do.

Smetana and Asquith (1994) examined the child-parent conflict over the boundaries of adolescent personal jurisdiction in 68 sixth, eighth, and tenth graders and their parents. Participants judged the legitimacy of parental authority and rated the frequency and intensity of conflict regarding 24 hypothetical moral, conventional, personal, multifaceted, prudential, and friendship issues. Multifaceted issues are those issues that include aspects of multiple domains.

Adolescents and parents agreed that parents should retain authority regarding moral and conventional issues. On the one hand, parents treated multifaceted, friendship, prudential, and personal issues as more contingent on parental authority than did adolescents, based on conventional, prudential, and psychological reasons. On the other hand, adolescents treated these same issues as under their own personal jurisdiction, based on personal concerns. Multifaceted issues were discussed more frequently than all other issues, while moral and conventional conflicts were more rated as intense than all other conflicts.

Whereas much of the described research assessed parental authority beliefs in terms of *legitimacy* of parental authority (e.g., "Is it OK or not OK for parents to make a rule about…?"), more recent research has been asking teens and parents about parents' *right to know (RTK)*. Like legitimacy beliefs, RTK beliefs are related to notions of adolescent autonomy, and trust (Brown, Bakken, Nguyen, & Von Bank, 2007). Whereas legitimacy of parental authority beliefs inherently involves control through rule and limit setting, RTK knowledge can lead to guidance or aid as much as it can lead to control.

To illustrate, Chan and Brown (2015) found that adolescents' RTK beliefs about peer issues mediated the effects of closeness with mothers, leisure time spent with peers, and antisocial behavior on disclosure about peer issues. Finally, and particularly relevant to the present study, both RTK and legitimacy of parental authority are related to Information management strategies of adolescent voluntary disclosure and parental solicitation of information (Brown et al, 2007; Darling et al., 2008; Keijsers & Laird, 2014).

Research has also examined the issues that parents want to know about (regardless of their right to know). For example, Rote and Smetana (2015) asked 169 middle class mothers of middle adolescents in the U.S. to rate the degree to which they wanted to know about behaviors

from different domains. Assessment involved a range of behaviors including adolescents' risky prudential (e.g., drinking alcohol, using illegal drugs), personal (e.g., teens' private conversations), and multifaceted (involving overlapping prudential and personal concerns) activities. Results indicated that over a one-year period, mothers wanted to know most about prudential, less about multifaceted, and least about personal activities. Wanting to know declined over time for each type of activity, but less for prudential than for other activities. Additionally,

Information Management Strategies

In the developmental literature, parental monitoring traditionally has been viewed as a specific parenting practice where parents attain information about their children's whereabouts and activities (Dishion & McMahon, 1998). In their pivotal reconceptualization of the construct, Stattin and Kerr (2000) questioned and argued the interpretation of previous studies that claimed well-monitored youths are less involved in delinquency and other norm breaking behaviors. They addressed two major questions in their research. The first examined the negative association between monitoring and norm breaking behavior that so many studies have reported (i.e., parents' control and surveillance efforts prevent adolescents from getting into trouble). They surveyed 763 14-year-old adolescents from Sweden communities, and their parents. They found that the measurement of parental monitoring assessed levels of *parental knowledge* rather that the process by which parents gain information about their children. It was this degree of knowledge as opposed to parenting practices that was shown to be associated with decreases in problem behavior.

The next question addressed the source of knowledge. Stattin and Kerr (2000) examined whether knowledge derives from parents' own active efforts, as the term monitoring implies, or from other, more indirect means. They looked at three potential sources of information child

voluntary disclosure, parental solicitation, and parental control, and examined the degree to which each of these independently explained the largest portion of the variance in parental knowledge. *Child disclosure* is defined as the child's spontaneous, voluntary provision of information about activities and whereabouts (Stattin & Kerr, 2000). In contrast, *parental solicitation* is the parents' intentional questioning and communication with the goal of obtaining information. Finally, *parental control* is the imposition of explicit *rules* and restrictions on teens' activities such that they limit children's potential to engage in activities that need to be disclosed. Stattin and Kerr (2000) found that when comparing the three processes, parental knowledge primarily derived from voluntary child disclosure. They further concluded that tracking and surveillance is not the best prescription for parental behavior and that a new prescription must rest on an understanding of the factors that determine voluntary child disclosure.

These findings emphasized the importance of youths' active role, and, because research consistently demonstrated a negative correlation between voluntary disclosure and problem behavior (Darling, 2019; Laird, 2016), adolescent disclosure has recently become an increasingly significant topic of developmental studies. While the increased emphasis on teen's active role is certainly important, more resent research studies have illustrated that understanding the development of parental knowledge requires a focus on more than just the child's behaviors.

While the importance of direct parental solicitation and parental control on the development of parental knowledge has come under question, the overall climate of the adolescent-parent relationship has been shown to be very important in facilitating adolescents' willingness to disclose. First, both parents' trust in their children (Kerr, Stattin, & Trost, 1999; Kerr & Stattin, 2000) and children's trust in their parents (Smetana, Metzger, Gettman, & Campione-Barr, 2006; Daddis & Randolph, 2010) are positively associated with degree of child

disclosure. Other variables such as, cohesion (Papini, Farmer, Clark, & Micka, 1990), relationship enjoyment (Laird, Petit, Bates, & Dodge, 2003), and acceptance (Smetana, Metzger, Gettman, & Campione-Barr, 2006) also have been found to be related. These studies indicate that parental knowledge has more to do with adolescents' self-disclosure than with parents' active monitoring.

Although these findings may seem to suggest that parents exert little influence on adolescents' problem behavior, Soenens et al. (2006) argued that this conclusion is premature, because self-disclosure may be influenced by parents' rearing style. Soenens et al. (2006) examined the role of three parenting behavioral dimensions in predicting child self-disclosure. Specifically, they examined behavioral control, responsiveness, and psychological control (Gray & Steinberg, 1999). *Responsiveness* refers to the degree to which adolescents experience a warm and affective relationship with their parents. It has been argued that adolescent self-disclosure is promoted by parents who are warm, accepting and empathic toward the child's interests and needs (Crouter & Head, 2002; Kerr & Stattin, 2003). Hence, it was expected that responsiveness would positively predict adolescents' self-disclosure. *Psychological control* refers to parental behaviors that intrude on the child's thoughts, feelings, and aspirations. (Soenens et al., 2006). It has been characterized as typical of parents who excessively use manipulative parenting techniques such as guilt induction, shaming, and love withdrawal (Barber, 1996; Soenens, Elliot, Goossens, Vansteenkiste, Luyten, & Duriez, 2005). Finally, a key component of *behavioral control* is active parental monitoring. Two components of behavioral control were operationalized in the study, namely parental monitoring and parental expectations (i.e., the extent to which parents clearly communicate expectations regarding acceptable behavior). It was expected that behavioral control would positively predict adolescents' self-disclosure, because

parents high on behavioral control are, by definition, likely to actively solicit information from the child and, hence, to elicit self-disclosure. Participants in the Soenens et al. (2006) were 690 adolescents from Belgium who ranged from 10th to 12th grade, along with their parents. Both parents and adolescents completed a questionnaire that included measures of parenting dimensions, self-disclosure, and perceived knowledge. Particularly relevant to the present research, Soenens et al. (2006) found that voluntary disclosure was associated with increased use of parental responsiveness and behavioral control, both important dimensions defining what has traditionally termed, the *authoritative* parenting style. Likewise, Almas, Grusec, & Tackett (2011) and Darling et al. (2006) demonstrated that adolescents with authoritative parents are most likely to disclose information about their lives.

Parenting Styles

The most used classification of parenting in the West is the Baumrind (Berg-Cross, 2000) conceptualization of parenting styles. Baumrind (1967, 1991) identified three qualitatively distinct parenting styles: authoritarian, authoritative, and permissive (a fourth, *indifferent* parenting style was added later by Maccoby and Martin, 1983). Parents who practice the *authoritarian* style focus on their control of the child, and his/her obedience. They are defined by their high levels of control and low levels of warmth. Parents who adopt the *permissive* style were observed to use little control and high in nurturance. Permissive parents encourage their children's autonomy and enable them to make their own decisions and regulate their own activities. They avoid confrontation and tend to be warm, supportive people and do not care to be viewed by their children as figures of authority. The *authoritative* style is a compromise between the authoritarian and the permissive style. Parents who adopt this style tend to have good nurturing skills and exercise moderate parental control to allow the child to become

progressively more autonomous (Baumrind, 1966, 1967, 1983, 1991; Reitman et al., 2002). As stated above, the responsiveness and structure associated with the authoritative parenting would be predictive of increased voluntary child disclosure (Crouter & Head, 2002; Kerr & Stattin, 2003).

Autonomy Development and Information Management in Diverse Samples

This research in the present study examined right to know beliefs and information management in a sample of immigrant Muslim mothers of adolescents in the United States. Findings from research in diverse cultures have indicated that mothers (e.g., China, Colombia, Italy, Jordan, Kenya, the Philippines, Sweden, Thailand, or the United States) do value and do permit independent decision-making in their adolescent children; it is not solely a Western notion (Bornstein 2011). While researchers are increasingly recognizing the importance of studying parenting cross-culturally (Parke & Buriel, 1998), our current knowledge of 'normative' family functioning is still primarily based on middle-class Euro–American samples, with ethnic families being understood within a Euro–American comparative framework (Chao & Tseng, 2002). Although researchers have argued that ethnic groups need to be explored on their own terms rather than in relation to other groups (Phinney & Landin, 1998), it is not the norm.

Assessing beliefs about right to know in a sample of Muslim mothers is particularly interesting given that Arab parents are described as patriarchal and very authoritarian in their family decision making as suggested by the research conducted by Al-Simadi & Atoum (2000) on a sample of Palestinian refugee adolescents living in Jordanian camps. Participants in their research completed the Offer Self-Image Questionnaire to describe parent-adolescent relationships Muslim parents in the sample were found to be highly authoritarian with high demands of maturity and communicated through punishment, criticism, and restrictive parental

control.

Also illustrating this, but with a closer look into gender differences, Dwairy et al. (2006) examined the effect of child sex differences on parenting styles and adolescent-family connectedness in 351 Egyptian adolescents. They employed three questionnaires, Parental Authority Questionnaire (PAQ), the Multigenerational interconnectedness scale (MIS, to assess emotional, financial, and functional connectedness of adolescents with their family), and the Psychological State Scale (PSS). Analyses revealed that the authoritarian style was more predominant in the parenting of *male* adolescents, while the authoritative style is more predominant in the parenting of *female* adolescents. They also stated that the connectedness of all female adolescents with their family was stronger than that of male adolescents.

Additionally, Ahmad, Smetana, and Klimstra (2014) examined associations among adolescent-reported maternal control and solicitation of information, disclosure, and maternal knowledge of adolescents' activities in a sample of Palestinian participants. They found that greater adolescent disclosure and less secrecy about activities, but also more maternal control and solicitation, were associated with greater maternal knowledge. They further analyzed gender differences and found that girls reported greater maternal control, solicitation, and greater disclosure and family closeness than did boys.

Muslim Cultural and Religious Values

Muslim cultures stress traditional values, such as integrity, security, obedience, and interdependence (Triandis, 1995). Muslim families strongly emphasize conformity, community, and family honor. Loyalty to parents and family members is considered vitally important (Peteet, 2005), and adolescents are encouraged to consider other family members' reputation and to be responsive to their extended family. Arab parents view adolescents as immature individuals who

require monitoring and control (Baxter, 2007). Studying Arab 12th graders, Azaiza (2005) found that native Arab adolescents, particularly in religious communities, tended not to share their practical plans, problems in school, or personal secrets, such as intimate relations with their boyfriends or girlfriends; girls shared less about the latter than boys. Thus, the strong pressures on teenagers to disclose, along with the potentially negative consequences of doing so and the strongly sex-differentiated nature of socialization, make Muslim culture an interesting context in which to study disclosure, and their associations with parental knowledge.

Present Study

Self-report surveys were used in the present study to assess mothers' right to know (RTK, Laird et al., 2003) in a sample of 99 immigrant Muslim mothers of middle and high school children in the United States. As in past research (Rote & Smetana, 2015; Smetana et al., 2009), the issues were selected to represent the social cognitive domains (i.e., the moral, prudential, personal, conventional (both conventional and conventional-religious), and multifaceted domains). Across these same issues, we assessed parental knowledge, parental solicitation, parental rules, and voluntary child disclosure. Acculturation and religiosity were included as control variables.

Goals of the Study

The purpose of the study was *not* to compare Muslim families with other types of families, but to get an understanding of normative processes within Muslim families, themselves. Accordingly, the study aims were threefold. The first goal was to examine whether mothers' right to know beliefs differed by domain of issue, gender, and age. Like legitimacy beliefs, RTK beliefs are related to notions of adolescent autonomy, and trust (Brown, Bakken, Nguyen, & Von Bank, 2007). Accordingly, it was hypothesized that mothers would report that they had a right to

know about mostly about issues that have been seen to be legitimately controlled by parents, particularly moral and conventional issues. The assessment of religious conventional issues was expected to reveal that mothers would feel the most right to know about these issues and least about personal issues (Azaiza, 2005).

The second aim of the study was to examine whether right to know ratings were associated with maternal knowledge of child activities and whether this relationship was mediated by information management strategies. It was hypothesized that increased right to know beliefs would be associated with increased knowledge. RTK knowledge can lead to guidance or aid as much as it can lead to control. We reasoned that when mothers felt that they wanted to know information, they would act. Accordingly, it was further hypothesized that the association between RTK and knowledge would be mediated by solicitation and by having explicit rules.

Finally, the third goal was to examine whether the association between information strategies and maternal knowledge. Based on Stattin and Kerr (2000) findings, we expected to see that child voluntary disclosure would be significantly associated with parental knowledge over and above the effects of parental solicitation and existence of rules. We also hypothesized that the association between information management variables (i.e., disclosure, solicitation, and rules) will be moderated by gender of child. We hypothesized that parental knowledge of behavior for their female adolescent children would be predicted by voluntary disclosure, over and above the effects of solicitation and rules, while knowledge of behavior for their male adolescent will be predicted by parental solicitation, over and above the effects of voluntary disclosure and rules. This hypothesis was based on the work done by Dwairy et al. (2006) and Ahmad et al. (2014), where they stated girls reported greater disclosure and family closeness

than boys. Similar to the findings Smetana's (1998) research on legitimacy or parental authority, we expected to see mother's right to know beliefs will be moderated by domain of issue. We hypothesized that mothers would believe that they had the right to know about their children's conventional and moral issues more than they would the personal, prudential and multifaceted issues.

Methods

Participants

The sample of this research included 99 Muslim mothers ranging in age from 28 to 60 (M = 41.26, SD= 5.87), who were recruited from a large Islamic Cultural Center in a suburb of a large Midwestern city. The Center serves Muslim families with multi-cultural and multi-ethnic backgrounds. Fifty-five percent of the mothers were White (descending from Europe, Middle East, of North Africa), 32% were Asian, 2% were Black, 1% American Indian/Alaskan Native, and 9% reported ethnicity not listed. The sample was relatively well educated with 71% of the sample graduating from 4-year college, with 28% of the sample graduating with a graduate degree. For inclusion into the study, mothers were to have at least one child in middle school (n = 44) or high school (n = 55). Fifty mothers reported on a male child and 49 reported on a female child.

Measures

Acculturation

We employed the Vancouver Index of Acculturation (VIA) to assess both American and Muslim acculturation. The VIA is a 20-item bidimensional measure of acculturation that assesses heritage and mainstream orientations (Ryder, Alden, & Paulhus, 2000). The VIA measures the degree to which a participant associates with each culture using a 9-point Likert-type scale. It

includes items about values, social relationships, and adherence to traditions, such as, "I often participate in my heritage cultural traditions" and "I would be willing to marry a North American person." The scale yields a Heritage Culture (in the present study, Muslim Culture) and a Mainstream Culture score based on the means of each scale's 10 respective items. For this study, the wording on the VIA was modified (e.g., "North American" was changed to "American").

Islamic Religiosity

Participants completed three of the Core Islamic Religious Dimensions subscales of the Psychological Measure of Islamic Religiousness (PMIR; Abu Raiya, Pargament, Mahoney, & Stein, 2008), an assessment of religiosity that is specific to Islam as a world religion. The subscales assessments of the following dimensions: Practices, Ethical Conduct - "Dos", and Ethical Conduct – "Don'ts".

Practices Dimension Subscale. This six-item subscale assesses basic Islamic practices to demonstrate adherence to Islam (e.g., prayer, fasting, attending the mosque). One of these items (wearing hijab-headscarf) was gender specific. Participants rated each item in this subscale on a 6-point scale ranging from 0 to 5; the higher the score, the more of the practice is applied. Because of the different nature of each practice, the response categories for each item differed.

Ethical Conduct–Do Dimension Subscale. This five-item subscale taps into basic ethical guidelines that Muslims are encouraged to follow (e.g., being humble, respecting the parents). Participants rated each item on a 5-point scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*); higher scores reflected greater use of the content of the subscale.

Ethical Conduct–Don't Dimension Subscale. This five-item subscale assesses basic behaviors and attitudes that are discouraged among Muslims (e.g., eating pork, drinking alcohol).

Participants rated each item on a 5-point scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*); higher scores reflected greater use of the content of the subscale.

Age Group. Two age groups were used to differentiate children who attended middle school and high school. Participant mothers were coded with a 0 if the child they reported on was in 6th, 7th, or 8th grade. Participants reporting on children in grades 9-12 were coded as 1.

Stimulus Items

Stimulus items included 18 issues divided among moral, personal, conventional, conventional-religious, prudential, and multifaceted domains (see appendix F to view items in questionnaire). These issues were used in assessment of Right to Know, Child Disclosure, Parental Solicitation, Parental Rules, and Parental Knowledge. Issues were chosen to fit the conceptual definitions of each domain, and many were based on previous research (Nucci, 1981; Smetana & Asquith, 1994; Daddis, 2010). There were 3 issues for each domain. The *moral* issues were teasing or making fun of a classmate, telling a lie, and hitting or kicking a sibling when angry. *Conventional* issues included Using correct table manners and politeness, swearing or cursing, and doing household chores. The *conventional-religious* issues were observing prayer expectations, following religious dress code or modesty rules, and attending religious services. *Prudential* issues included eating junk food, smoking cigarettes, and getting bad grades. *Personal* issues included spending own money, listening to favorite music, and spending time with best friend. Finally, the *multifaceted* were having a boyfriend or girlfriend, using social media like Facebook, Instagram, or Snapchat, and getting a part-time job.

Right to Know

Participants were asked to complete a version of the Right to Know Inventory (RTKI; Chan & Brown, 2015) to assess mothers' beliefs about their own right to know about their

child's engagement in each of the study 18 stimulus issues. Each item began with the stem, ''I have a right to know if my child is…'', followed by the list of issues. Items will be rated on a 5-point Likert scale (1 = *definitely no*; 3 = *not sure*; 5 = *definitely yes*).

Parental Solicitation

Participants were asked to indicate the degree to which they solicit information from their child about each of the 18 concerns on a 5-point Likert scale (1 = *never ask*, 3 = *sometimes ask*, 5 = *always ask*). Mean scores were created for each domain of knowledge with higher scores indicating more parental solicitation.

Parental Control

Participants were asked to indicate the degree to which they maintain and enforce rules about each of the 18 activities on a 3-point Likert scale (1 = *no rules or restrictions*, 2 = *some rules and restrictions*, 3 = *many or very explicit rules and restrictions*). Mean scores were created by domain with higher scores indicating more parental solicitation.

Voluntary Disclosure

Adapted from Smetana et al. (2006), the disclosure questions asked participants to indicate the extent to which their child voluntarily discloses to the participant regarding each of the 18 behaviors. For each item, participants were asked to indicate the "extent to which child usually tell or are willing to tell you, without you asking". Participants will rate each item on a 5-point scale ranging from 1(*never tell*) to 5 (*always tell*) with higher scores indicating increased disclosure.

Parental Knowledge

Participants will be asked to indicate whether the degree to which they know about their child's activates in each of the 18 stimulus behaviors. Likert scale (1 = *I know nothing*, 3 = I

know something, 5 = *I know everything*). Mean scores were created for each concern by domain with higher scores indicating more parental knowledge.

Procedure

Recruitment of participants occurred at an Islamic Cultural Center near a large Midwestern City, which include flyers and verbal announcements at center activities (see appendix B for recruitment flyer). Specifically, project staff read the recruitment script to members of the Center after Friday Prayers on five consecutive weekends as well as to parents who were dropping off and picking up their children for Saturday and Sunday school (see appendix A for recruitment script). Weekend school is a program designed for youth (preschool to 12th grade) to learn the essentials of Islam. The recruitment materials specified that the project staff were recruiting "…Muslim mothers who have a child in middle or high school." Interested participants were read a verbal consent script so that they could provide informed consent (see appendix E for consent script). They were encouraged to ask any questions before providing verbal consent. Once participants provided consent to participate, they were given a contact card that detailed contact information of project staff and contact information of the University Office of Responsible Research Practices. At that time, participants were able to choose whether they preferred to complete the study on site or at home. If they chose to complete the study on site, they used a laptop at the Center to link to the survey. If they chose to complete the study at home, they were given a flyer that had the link to the survey. They were told that they could complete the survey using a mobile phone, computer, or tablet. Participants were tracked using a participant number. Participants were reminded that the study was voluntary and that they could end participation or skip questions if they wanted (see appendix C for start of survey script).

Upon completion of the survey, participants received a $10 Amazon gift card (see appendix D for end of survey script).

Results

Differences in Mothers' Right to Know.

The first analyses examined differences in mothers' beliefs about their right to know about their child's activities across different domains. Because of the small sample size, separate analyses were used to examine differences in acculturation and religiosity rather than a preferred omnibus testing approach. To examine gender, age group, and domain differences a 2 X 2 X 6 repeated measures ANOVA was conducted on right to know beliefs with child gender and age level as between variable and domain as a within variable. Analyses revealed a statistically significant Domain effect, $F(5, 470) = 9.07$, $p < .001$, partial $\eta^2 = .09$. *Post-hoc* analyses revealed that Muslim mothers believed that they have had a right to know about their children's religious conventional behavior more than any other type (see Table 1 for means and standard deviations). Next, they reported that they had a right to know about behaviors in the conventional domain more than other behaviors and finally, they felt that they had a right to know about behaviors involving the moral domain more than they did those form the prudential, personal, and multifaceted domains. A marginally significant main effect for Age Group was revealed, $F(1, 95) = 2.99$, $p = .087$, partial $\eta^2 = .03$, indicating a trend of mothers of high school children reporting a greater right to know than did mothers of middle school children (see Table 1 for means).

In the next analyses, separate Pearson correlation analyses were run to examine whether mothers' domain-differentiated right to know beliefs differed by acculturation and religiosity. As indicated in Table 2, Acculturation with one's Muslim culture was positively correlated with

a right to know about conventional religious issues whereas acculturation in the US culture was associated with right to know about personal issues. Religiosity was measured with two assessments beliefs and conduct. Muslim religious beliefs were correlated with a right to know about moral, conventional, and conventionally religious issues, whereas religious conduct was positively correlated with a right to know across all issues.

Mediation of the Association Between Right to Know and Maternal Knowledge.

The next analyses examined whether information management approaches mediated the association between mothers' right to know and knowledge. Three separate mediation analyses are presented testing the solicitation, disclosure, and rules as potential mediating variables. There are 4 steps in examining a potential mediation (Baron & Kenny, 1986). In the first step, it is necessary to show that the initial predictor variable is significantly correlated with the outcome variable. In Figure 1a, this is labeled as path *c*. A demonstration of a significant correlation between the predictor and the potential mediator (path *a*) is required in the second step. In the third step, it is necessary to show that the mediating variable is associated with the outcome variable (path *b*) after controlling for the effect of the original predictor variable. Finally, a mediation effect is demonstrated in the fourth step if the effect of the predictor on the outcome variable (path c_1) is zero after controlling for the mediator. Three separate regression equations are tested in this procedure. The first regressed maternal knowledge on assessments of right to know to address the first step. The second equation regressed the information management approaches (either solicitation, disclosure, or rules) on right to know to address the second step. The third and fourth steps are both addressed in the third equation that used both right to know and the information management approach to predict maternal knowledge.

Solicitation as a Mediator. The first equation will be the same for all three tests of

mediation. Linear regression analysis revealed that, as hypothesized, right to know was statistically significantly associated with mothers' knowledge of their children's activities, $\beta = .33$, $p < .001$ (path *c*). The second equation regressing maternal solicitation of information on to right to now beliefs, however, was nonsignificant. Because the mediation procedure (Baron & Kenny, 1986) requires one to address all 4 steps and the second step was not significant, it is concluded that, contrary to hypotheses, maternal solicitation did not mediate the link between right to know and knowledge.

Voluntary Disclosure as a Mediator. As above, the second step was not met. Child voluntary disclosure to mothers was not significantly associated with right to know beliefs. Accordingly, disclosure was mot found to mediate the relationship between right to know and maternal knowledge.

Explicit Rules as a Mediator. As previously demonstrated, right to know beliefs were significantly associated with maternal knowledge. In the second regression, right to know was found to be significantly associated with establishment of rules, $\beta = .27$, $p < .01$ (path *a in Figure 1a*). The third regression predicted maternal knowledge with right to know and rules, simultaneously. Results indicated that rules continued to predict maternal knowledge, $\beta = .27$, $p < .01$ (path *b*), satisfying the third step requirement of the mediator (rules) predicting the outcome variable (knowledge) after controlling for the original predictor (RTK). The fourth step in the mediation procedure was mat as the association between right to know and knowledge was found to be no longer significant (path c_1). The Sobel test (Sobel, 1982) was employed to examine the statistical significance of the mediation effect. Results indicated a partial mediation as the Sobel statistic did not reach statistical significance ($p = .19$). Accordingly, as hypothesized establishment of rules *partially* mediated the relationship between right to know

and knowledge.

Prediction of Maternal Knowledge by Solicitation, Disclosure, and Rules.

To examine the independent associations of solicitation, disclosure, and rules on maternal knowledge, the following analysis simultaneously regressed maternal knowledge on solicitation, disclosure, and rules. Child age and mothers' right to know were included as control variables. A hierarchical linear regression was conducted, therefore, with age and right to know in the first step of the regression. The second step included maternal solicitation, child voluntary disclosure, and rules. As indicated in Table 3, coefficients in both steps were found to be statistically significant (final betas reported in the table). First, right to know beliefs were positively associated with maternal knowledge. In addition, maternal solicitation and voluntary child disclosure were both positively associated with maternal knowledge. Accordingly, increased knowledge of children's activities was related to increases in right to know beliefs, solicitation, and disclosure (over and above the effects of other tested variables).

The last analyses examined whether the above association predicting maternal knowledge differed by child gender. Results are illustrated in Table 1. Increased maternal knowledge of sons' activities was significantly associated with increases in maternal solicitation. In contrast, increases in maternal knowledge of their daughters' activities was predicted by increases in right to know beliefs and voluntary child disclosure.

Discussion

This study examined parental information management, parental knowledge, and parental authority beliefs in a sample of Muslim mothers. Since the pivotal research conducted by Statin and Kerr (Kerr & Stattin, 2000;Stattin & Kerr, 2000), many studies have investigated the interplay among parents' authority beliefs, the processed by which information is obtained, and

the degree to which parents develop knowledge about their children's activities. To date, however, none have investigated these processes in the context of Muslim families. The present study begins to address this significant gap in the adolescence literature. A sample of Muslim mothers living in the United States completed self-report assessments of their right to know about the activities of their middle or high school children. They also reported the degree to which they relied upon solicitation, voluntary child disclosure, or the use of explicit rules as strategies to access information about their teenage children.

A strength of the study was the fact that it utilized the Social Domain Theory (Turiel, 1983, 2002) to conceptualize participants' thinking about the different types of activities assessed in the study. Methodologically, different types of child activities were sorted based on their conceptual definitions (Daddis, 2015; Smetana, 2008) including moral, conventional, personal, prudential, and multifaceted. Novel and particularly relevant to the sample employed in the present study was the subclassification of religiously-conventional activities. These issues were norms and expectations that were particular to Muslim families and included forms of prayer and worship as well as expectations about one's appearance. Assessments of mothers' right to know beliefs utilized this domain differentiation. As hypothesized, mothers believed that they had a right to know most about conventional and moral issues more than they did about other types of issues. Specifically, participants reported that they should know most about their children's religious-conventional behaviors. Next was conventional, which was followed by moral. There were no significant differences in their beliefs about personal, prudential, and multifaceted issues. These findings were in line with previous research on domain differentiated authority beliefs. For example, in the legitimacy of parental authority, Smetana (1998) found, across adolescence, that both adolescent and mothers believed that parents treated both moral

and conventional issues as more legitimately subject to parental jurisdiction than they did multifaceted and personal issues.

More recent research on the association between parental authority and information management has been asking teens and parents about parents' right to know (RTK). Like legitimacy beliefs, RTK beliefs are related to notions of adolescent autonomy, and trust (Brown, Bakken, Nguyen, & Von Bank, 2007). Theoretically, right to know beliefs are seen to draw more heavily on trust and prior parental reactions to disclosure, as they do not indicate what parents will do with the knowledge they gain. On the one hand, legitimacy of parental authority beliefs inherently involves control through rule and limit setting. On the other hand, RTK knowledge can lead to guidance or aid as much as it can lead to control. These notions create a context for better understanding the age differences in right to know beliefs. Results indicated that mothers of high school children reported a greater right to know about their kids' activities than did mothers of middle school children. Mothers may feel that they need more knowledge as their children get older as they desire to guide and aid their children through increasingly more impactful times in their lives. The high school years are those that have great import in determining the course of the next stages of life for these children.

The study also examined the association between acculturation and religiosity and domain-differentiated right to know beliefs. Correlational analyses revealed that mothers' acculturation with her Muslim culture was positively correlated with a right to know about conventional religious issues. That is, the more mothers attached to their background culture, the more they reported a right to know about conventional religious issues. In contrast, and not hypothesized, the more that they reported acculturation to US culture, the more they believed they had a right to know about their child's personal issues. These were interesting results; it

could be that with increased acculturation comes increased knowledge of behavior that may conflict with their religious beliefs, which in turn, could distract their adolescents from their faith. Such issues may include dating, having friends of the opposite gender, and partying. As Carolan (2000) discussed in their research with Muslim couples, men and women are not free to date or intermingle. In fact, some couples noted that living in a non-Muslim resulted in extra conflicts and tensions in the household. In fact, they spoke of a desire for the comfort and security of their home countries where everyone practiced Islam and where there were not so many distractions from their faith. Perhaps with the increased knowledge of acculturation with the US, there is a greater knowledge of these distractions. Therefore, there exists a greater right to know about their child's personal domain.

In the present study, religiosity was measured with two assessments: beliefs and conduct. Religious conduct involves the physical, observable acts they do to practice their faith while assessment of beliefs involves asking about one's personal views of the faith. To assess religious conduct, participants were asked to indicate how often they pray, fast, go to the mosque, and read the Quran. Whereas questions to assess religious beliefs solicited ratings of how strongly they agreed that Islam was the reason that they follow different moral obligations such as being nice neighbors, being humble, and honoring your parents. Results indicated that Muslim religious beliefs were correlated with a right to know about moral, conventional, and conventionally religious issues similar to our findings earlier. However, religious conduct was positively correlated with a right to know across all issues. Meaning the more mothers actively practiced the religion through praying, fasting etc. the more they believe they have the right to know the behaviors across all domains.

The next analyses examined the association between right to know beliefs and mothers'

reports of how much they actually know about their child's activities. Similar to the right to know research by Brown (2007) and Darling (2008) and as expected, mothers' right to know beliefs were, in fact, positively correlated with maternal knowledge. In other words, mothers who reported that they felt they had the right to know, the more that they reported that they did know about their child's behavior. Of course, because this is a correlational design, it is not appropriate to infer cause or even direction of effect. Moreover, there may be social desirability effects relevant as the methodology relies on mothers' own self-reports.

Next, we tested the three information management approaches (i.e., solicitation, disclosure, and explicit rules) as possible mediators of the above identified association between right to know and maternal knowledge. Results indicated that neither disclosure nor solicitation mediated the relationship between RTK and knowledge. Interestingly, the use of explicit rules did *partially* mediate the relationship. A complete mediation association is when the association between initial causal variable (RTK) and the outcome (knowledge) becomes zero after considering the mediating variable. In a partial mediation, the path from the initial causal variable to the outcome is reduced in size and but not to zero when the mediator is introduced. Our results indicated that the relationship between right to know and knowledge was mostly explained by the imposition of rules (but not completely). When a mother believes that she has a right to know about an issue, she makes rules that govern that issues. Having the rules in place assure that the mother has knowledge of the child's behavior. For example, if a mother felt like she had a right to know about who are the people that their children are friends with, she may establish rules and expectations about what gender and type of friends they are allowed to spend time with, in turn, she will be confident in her reports of knowledge of who the friends are. As another example, if a mother believes that she should know what her child is doing after 8PM on

a weekday night, she may make a rule that she is to stay home or be with a parent every weekday night after 7PM. It is interesting that it is neither disclosure nor solicitation that mediates the relationship between RTK and knowledge; it is the establishment of explicit rules. The reason for this could be that these rules and standards have been set in stone a long time ago and the expectation is that these rules are being followed, therefore there is no need to solicit or even hope for disclosure.

In the last set of analyses, we utilized hierarchical regression analyses to identify the unique contributions of disclosure, solicitation, and rules on mothers' reports of knowledge. Based on the findings of Stattin and Kerr (2000), it was hypothesized that disclosure would be associated with knowledge over and above the effects of solicitation and rules. This prediction was supported in the present study. What was not hypothesized was simultaneous and independent effect of solicitation. In this sample, *both* solicitation and voluntary child disclosure were positively associated with self-reported maternal knowledge. They were both effective sources of information regardless of child age. These analyses assessed all types of issues together. It would be informative to assess these differences by domain to find out whether the information management approaches are domain specific. Such results would illuminate why solicitation as a significant role in this sample.

We next examined whether the associations between information management and knowledge differed by child gender. Interestingly, analyses showed that mothers' knowledge about their son's activities was associated with increased use of parental solicitation whereas knowledge about their daughters was associated with voluntary child disclosure. Dwairy (2004) research on the parenting styles of Palestinian-Arabs can shed light on this contrast. Dwairy examined three parenting styles (Baumrind, 1971): authoritative, authoritarian and permissive.

Authoritative parents display a combination of high control and positive encouragement in their interactions with their children. Authoritarian parents are defined by their use of high levels of controls but low levels of warmth. Finally, permissive are known to use little control and are high in nurturance. Dwairy's (2004) research revealed significant gender differences in parenting styles. When parenting daughters, Palestinian-Arab parents' characteristic parenting styles tended to be more authoritative and less authoritarian than they were with their sons. The authors also noted that boys tended perceive their parents as more authoritarian, hostile, and rejecting than do girls; they also received more physical punishment than did their female counterparts. It could be that, in the present study, the authoritative parenting style used more with girls creates a warmer more communicative and trusting climate that may increase the likelihood of voluntary disclosure. In fact, research with primarily European-white samples indicates a similar positive correlation between authoritarian parenting and voluntary disclosure (Almas, Grusec, & Tackett, 2011; Darling et al., 2006; Soenens et al., 2006). At the same time, because of a perceived lack of voluntary disclosure on the part of their sons, mothers may find themselves in a place where they feel that they are forced to solicit information about their son's activities. It is important not to confuse these findings with the RTK finding mentioned earlier. To clarify, when mothers felt like they had the right to know, the way they get their information is not through solicitation and disclosure but through establishing rules. However how mothers obtain general knowledge about their children overall, regardless of whether they believe they have the right to know or not, relies heavily on parental solicitation with their sons and child disclosure with their daughters. Again, future research differentiating processes by domain of issue may shed light on these questions.

Study Limitations and Future Instructions

This study has strengths that should be addressed. Our research specifically contributes to the literature using a vastly understudied sample, not only in the information literature, but also in the developmental psychology literature as a whole. Most psychological research predominately samples white, Christian families. As a consequence, the findings from these family studies come to be seen as the standard or even as the ideal as what should be expected of families. The result is that any differences that emerge are seen as deviations from the norm. In the present study, Muslim families were not compared against other types of families; they were investigated as their own unit of analysis. To best understand what is *normal*, one must take into consideration all races and all cultures in the creation of a more cohesive, inclusive insight into family dynamics. That is what this study brings to the literature. Additionally, not only did we test one process, we were able to gather information about multiple information strategies. This way we were able to compare and find results that we may have not obtained if we had only tested Parental solicitation on knowledge for instance. Finally, locating the research in the social domain research allowed for useful and meaningful way to understand the ways that mothers think about different types of activities in their daughters' and sons' lives.

Although the present study made novel contributions to our understanding of parenting in Muslim samples, several study limitations must be acknowledged. First, the data obtained was all self-reported. There may be instances where mothers believed that they had knowledge about their child's activities, when they did not. This is where child report or observer report would have been helpful. There is no way of truly knowing whether mothers' reports were accurate without observing the children or asking the children themselves. Secondly, the sample was limited to those mothers who visited the mosque. This limit on potential participants may have played a role in the religiosity measures, since mothers who are going to the mosque on the

weekends and taking their children to Saturday and Sunday school may be more religious than average Muslim mothers living in the US. Additionally, narrowing our sample from only one location limited us to a smaller sample size than desirable. With a larger sample size, we could ensure a more representative distribution of the target population. Accordingly, future studies should not only try to get a greater sample size but should also assess adolescents as well.

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Table 1

Means and standard deviations of mothers' right to know beliefs by domain and age group.

Right to know	Middle school Students *N* = 44	High School Students *N*= 54	All Students *N* = 98
Moral	3.79 (1.46)	4.21 (1.28)	4.02 (1.37)
Conventional	4.09 (.93)	4.34 (.77)	4.23 (.85)
Religious conventional	4.29 (1.00)	4.48 (.67)	4.39 (.83)
Personal	3.81 (.89)	3.97 (.80)	3.90 (.84)
Prudential	3.80 (1.38)	4.13 (1.13)	3.98 (1.25)
Multifaceted	3.60 (1.40)	4.09 (.97)	3.87 (1.20)
All	3.90 (.99)	4.21 (.77)	4.07 (.88)

Note. Standard deviations are in parentheses

Table 2

Correlations among mothers' domain-specific right to know beliefs (RTK) with acculturation and religiosity measures

	Acculturation Muslim	Acculturation USA	Religious Beliefs	Religious Conduct
RTK Moral	.00	.12	.19+	.25*
TYK Conventional	.09	.11	.28**	.37***
RTK Rel. Conventional	.22*	.10	.29**	.36***
RTK Personal	-.04	.33**	.07	.29**
RTK Prudential	.02	.17	.17	.31**
RTK Multifaceted	.06	.15	.14	.34**

Note. + $p < .10$; * $p < .05$; ** $p < .01$; *** $p < .001$

Table 3

Multiple Regression Effects for Own and Perceptions of Peer Decision-Making on Time 2 Legitimacy of Parental Authority

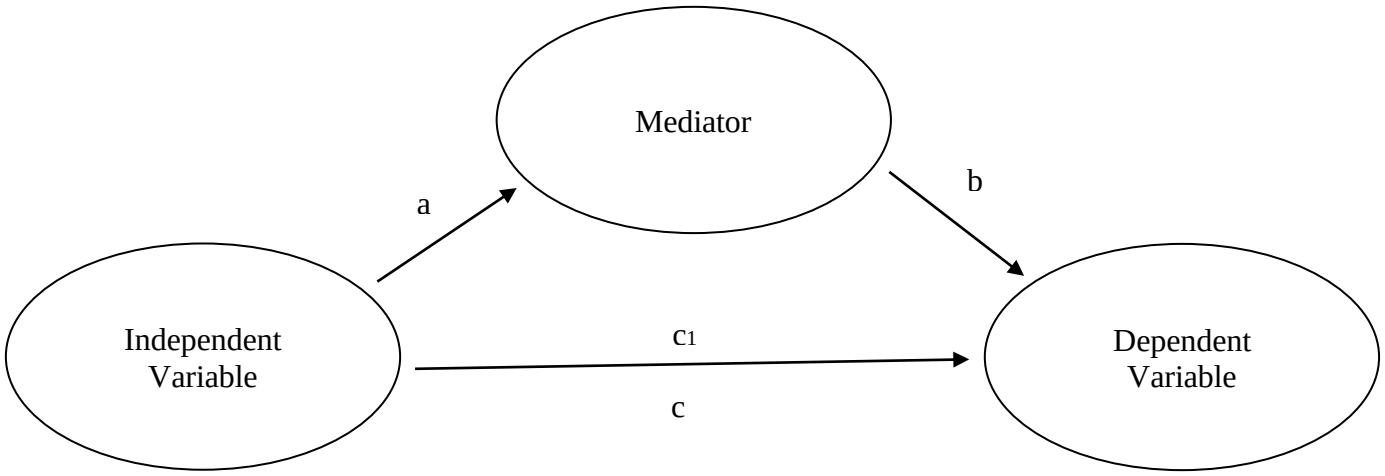
	All children			Sons			Daughters		
	ΔR^2	ΔF	β	ΔR^2	ΔF	β	ΔR^2	ΔF	β
Step 1	.13*	7.04		.05	1.21		.27**	8.16	
Child Age			.00			-.06			.11
RTK			.26**			.19			.48**
Step 2	.26*	12.46		.27**	5.30		.21**	5.46	
Solicitation			.31**			.42**			.20
Disclosure			.22*			.06			.35*
Rules			.10			.14			.02
Total R^2	.39			.32			.48		

Note. RTK = Right to know beliefs; *$p < .05$, ** $p < .01$.

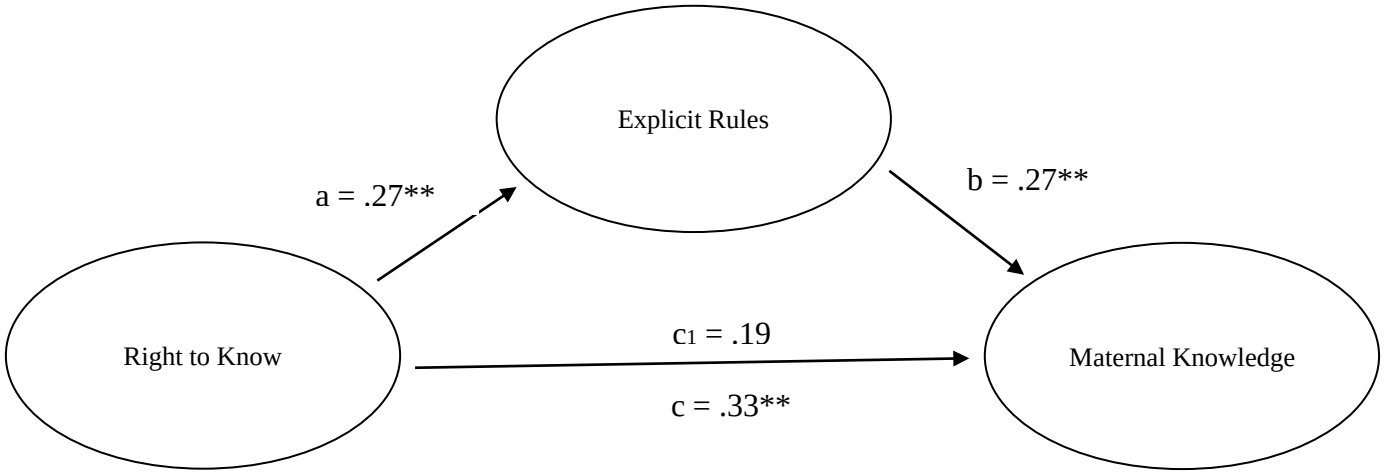
Figure 1

Testing for mediation between an independent variable and dependent variable (Baron & Kenny, 1986)

a.



b.



Appendix A
Recruitment Script

Thank you for your time and attention. My name is _____. I am a researcher from The Ohio State University Social Cognition Lab. We are here to recruit participants for a research study on Muslim mothers' parenting beliefs. Specifically, we are looking to recruit Muslim mothers who have child in either middle or high school. Our research goal is to learn more about how teens and mothers negotiate changes in personal authority. Accordingly, we want to learn more about how Muslim mothers gather information about the lives of their children. We know that this process varies from person to person. In some families, teens tell their mothers a lot and, in some families, teens tell their mothers very little. Moreover, in some families, mothers ask many questions of their children while in other families, mothers do not.

Please note that the purpose of the study is not to compare Muslim families with other types of families, but to get an understanding of normative processes within Muslim families, themselves.

We are specifically asking for your help in competing an online survey. The questions are pretty straight forward, for example, we'll ask you whether you believe that you have a right to know about various aspects of your child's life, such as whether they eat junk food, tell a lie, have a boyfriend or girlfriend, or get a part-time job. We will also ask you how you get information about these issues…like whether you ask your child for information of if your child voluntarily discloses it. Finally, we will ask you about your connection to the Muslim and American cultures to see if these predict differences among families.

The survey should take about 25 to 30 minutes to complete and it can be done here now on an iPad or you may complete the survey at home on your own computer using the link on the handout. There are a couple of important things to keep in mind. First, the questionnaires are anonymous; we will not be asking for your name. Once the questionnaires are turned in, we have no way of knowing who completed each questionnaire. Moreover, the questionnaires are to be kept confidential.

Once the study is complete, analyses will be conducted on aggregate data; that is, on groups of mothers - not on individual responses. Results may be presented in scholarly research journals or conference presentations. Moreover, results will be presented to families here at the Center.

Each participant will receive a $10.00 gift card from AMAZON.

When we do research like this, we always remind people that participation is **voluntary**. You do not have to do the study if you don't want to. Even if you begin to answer some of the questions, you can stop participating at any time. If you choose to, you can skip questions, too. Even if you stop, you are still entitled to the gift card.

Does anyone have any questions?

Appendix B
Recruitment Handout

THE OHIO STATE UNIVERSITY

Research Study on Immigrant Muslim Mothers' Beliefs about Parental Authority

What is this all about?

- Research Project through the Ohio State University
    - Data will inform the Senior Thesis work of Ayah Said
- Survey will ask you about:
    1. How you get information about your teen's activities
    2. Your beliefs about teen autonomy

Who do we want to complete the survey?

- Muslim mothers of a middle or high school student in the United States
- Survey will be in English

Incentive?

- $10.00 Amazon Gift Card

How to participate?

- On iPad here at the Center

  OR
- Complete the survey on your own computer, phone, or tablet at home using the following link:

https://osu.az1.qualtrics.com/jfe/form/SV_1BM4g2oBklZFy3r

Participation is voluntary; you do not have to participate if you do not want to

Appendix C
Beginning of Survey Script

Muslim Mothers Project

Today we are asking that you complete the survey on parental authority and information management.

If you choose to participate, the study will take approximately 25-30 minutes of your time. We ask that you respond honestly to the questions, as the usefulness of the study depends on your honest answers. Some items may be perceived as personal and sensitive. You may skip questions if they make you feel at all uncomfortable. At any point during the study, you can withdraw your participation without penalty or repercussion.

You will receive a $10 AMAZON gift card code at the end of the survey and will be asked to sign electronically to verify receipt of the code. The receipt forms will be kept separate from your completed questionnaires.

If you have further questions, about the research, feel free to contact the principal investigator, Dr. Christopher Daddis, an Associate Professor of Psychology at the Ohio State University campus at Marion. His phone number is (740) 725-6109 and his email is daddis.1@osu.edu.

If you do not wish to participate, please close out your browser window.

Appendix D
End of Survey Script

The primary purpose of this study is to understand whether mothers' right to know and information management strategies differ by type of issue, gender, age, religiosity, and acculturation. The second aim is to examine whether right to know ratings are associated with information management strategies. Finally, the third aim is to examine whether the associations between parenting beliefs and information management practices are moderated by age, gender, domain of issue, religiosity, or acculturation.

Because the questionnaires are personal in nature and deal with sensitive topics, it is possible that you will have developed some concerns during the course of this study. If this is the case, please feel free to contact the researcher (daddis.1@osu.edu, 740-725-6109).

AMAZON GIFT CARD
Please email Ayah Said (said.52@buckeyemail.osu.edu) to receive your code for the AMAZON GIFT CARD. She will reply to your email with the code.

Sincerely,
Christopher Daddis, Ph. D. (daddis.1@osu.edu)
Ayah Said (said.52@buckeyemail.osu.edu)

Appendix E
Verbal Script for Obtaining Informed Consent

"Hello, my name is Ayah Said. I am a student at The Ohio State University in the Department of Psychology, and I am undertaking research that will be used in my Senior Thesis.

I am studying relationship between immigrant Muslim mothers' authority beliefs and the ways that they gather information about their adolescent children's activities. We would like you to complete a questionnaire that focuses on your beliefs about parental authority and about the ways that mothers get information about their child's behavior and whereabouts. We will also ask about your religiosity and acculturation to see how they influence the relationship between parental authority and parental knowledge of children's activities.

The information you share with me will help increase scientific understanding of immigration and of Muslim family processes. Please note that the purpose of the study is not compare Muslim families with other families to identify differences. The purpose is to get an understanding of normative processes within Muslim families, themselves.

This on-line questionnaire will take about 25-30 minutes of your time.

There is no risk of a breach of confidentiality. I will not link your name to anything you say, either in the questionnaire responses or in the text of my thesis or any other publications. Survey responses will be tracked by ID number.

Your de-identified information may be used or shared with other researchers without your additional informed consent.

There are minimal risks to participating in this study. Some of these questions may be personal and sensitive. Participation is voluntary. If you decide not to participate, there will be no penalty or loss of benefits to which you are otherwise entitled. You can, of course, decline to answer any questions as well as to stop participating at any time, without any penalty or loss of benefits to which you are otherwise entitled.

If you have any additional questions concerning this research or your participation in it, please feel free to contact me, my Thesis advisor or our university research office at any time."

(The respondent will be given an information card, when applicable, containing name, institutional affiliation, and contact information.)

"Do you have any questions about this research? Do you agree to participate?

If so, let's begin…

Appendix F
Questionnaire

Muslim Mothers' Parenting Beliefs Project

Your Age: _____

Please check your ethnicity (select one)

____ Black/African American/Caribbean American
____ White (descending from Europe, Middle East, or North Africa)
____ American Indian/Alaskan Native
____ Asian
____ Native Hawaiian or Pacific Islander
____ Other: _____

Please indicate your highest level of education (select one)

Some High School _____
Graduated High School _____
Some College _____
Graduated College _____
Graduate School (e.g., Masters, Doctor, Lawyer, PhD, etc.) _____

In this survey, we will be asking you questions about your parenting beliefs and parenting experiences. Because we know that parenting may be different for each child, please answer the questions with only one of your children in mind.

Please complete the following for this one child.

This Child's age: _____

This Child's gender: male ___ female ____

This Child's grade in school (circle one): 6 7 8 9 Freshman Sophomore Junior Senior

Religious conduct

Please indicate how often you practice each of the following behaviors.

1. ***How often do you pray?***

___Never (0)
___A few times a year (1)
___Several times a month (2)
___Several times a week (3)
___Most of the times the 5 daily prayers (4)
___Five times a day or more (5)

2. ***How often do you fast?***

___Never (0)
___Few times in life (1)
___Few days of the month of Ramadan each year (2)
___Half to all the month of Ramadan each year (3)
___The whole month of Ramadan each year (4)
___Other religious days or sunnah fasts in addition to Ramadan (5)

3. ***How often do you go to the masjid?***

___Never (0)
___A few times in my life (1)
___A few times a year (2)
___A few times a month (3)
___About once or twice a week (4)
___Once a day or more (5)

4. ***Except in prayers, how often do you read or listen to the Holy Qura'n?***

___Never (0)
___A few times in my life (1)
___A few times a year (2)
___A few times a month (3)
___About once or twice a week (4)
___Once a day or more (5)

5. ***Except in prayers, how often do you engage in tasbih?***

___Never (0)
___A few times in my life (1)
___A few times a year (2)
___A few times a month (3)
___About once or twice a week (4)
___Once a day or more (5)

Religious Beliefs

Please indicate the degree with which you agree with each of the following statements.

	Strongly Disagree		Neutral		Strongly Agree
1. Islam is the major reason why I am a humble person	1	2	3	4	5
2. Islam is the major reason why I honor my Parents	1	2	3	4	5
3. Islam is the major reason why I help my relatives and neighbors	1	2	3	4	5
4. Islam is the major reason why I assist the needy and the orphans	1	2	3	4	5
5. Islam is the major reason why I am a tolerant person	1	2	3	4	5
6. Islam is the major reason why I do not eat pork	1	2	3	4	5
7. Islam is the major reason why I do not drink alcohol	1	2	3	4	5
8. Islam is the major reason why I do not have sex before marriage or outside it	1	2	3	4	5
9. Islam is the major reason why I do not consider committing suicide	1	2	3	4	5
10. Islam is the major reason why I do not engage in gossip	1	2	3	4	5

Right to know

Please indicate the extent to which you believe that you have a *right to know* about your child's engagement in each of the following. Please continue to consider the same child when thinking about your answers.

I have a right to know if my child is…	Absolutely not		Not sure		Absolutely yes
1. Teasing or making fun of a classmate	1	2	3	4	5
2. Using correct table manners and politeness	1	2	3	4	5
3. Observing prayer expectations	1	2	3	4	5
4. Spending own money	1	2	3	4	5
5. Eating junk food	1	2	3	4	5
6. Having a boyfriend or girlfriend	1	2	3	4	5
7. Telling a lie	1	2	3	4	5
8. Swearing or cursing	1	2	3	4	5
9. Following religious dress code or modesty rules	1	2	3	4	5
10. Listening to favorite music	1	2	3	4	5
11. Smoking cigarettes	1	2	3	4	5
12. Using social media like Facebook, Instagram, or Snapchat	1	2	3	4	5
13. Hitting or kicking a sibling when angry	1	2	3	4	5
14. Doing household chores	1	2	3	4	5
15. Attending religious services	1	2	3	4	5
16. Spending time with best friend	1	2	3	4	5
17. Getting bad grades	1	2	3	4	5
18. Getting a part-time job	1	2	3	4	5

Disclosure

Please indicate the extent to which your child usually tells or is willing to tell you about each issue, without you asking. Please continue to consider the same child when thinking about your answers.

My child is willing to tell me about _____ without my asking.	Never tells		Sometimes tells		Always tells
1. Teasing or making fun of a classmate	1	2	3	4	5
2. Using correct table manners and politeness	1	2	3	4	5
3. Observing prayer expectations	1	2	3	4	5
4. Spending own money	1	2	3	4	5
5. Eating junk food	1	2	3	4	5
6. Having a boyfriend or girlfriend	1	2	3	4	5
7. Telling a lie	1	2	3	4	5
8. Swearing or cursing	1	2	3	4	5
9. Following religious dress code or modesty rules	1	2	3	4	5
10. Listening to favorite music	1	2	3	4	5
11. Smoking cigarettes	1	2	3	4	5
12. Using social media like Facebook, Instagram, or Snapchat	1	2	3	4	5
13. Hitting or kicking a sibling when angry	1	2	3	4	5
14. Doing household chores	1	2	3	4	5
15. Attending religious services	1	2	3	4	5
16. Spending time with best friend	1	2	3	4	5
17. Getting bad grades	1	2	3	4	5
18. Getting a part-time job	1	2	3	4	5

Parental Solicitation

How often do you ask your child questions or try to find out about your child's engagement in each of the following issues? Please continue to consider the same child when thinking about your answers.

Issue	I Never ask		I Sometimes ask		I Always ask
1. Teasing or making fun of a classmate	1	2	3	4	5
2. Using correct table manners and politeness	1	2	3	4	5
3. Observing prayer expectations	1	2	3	4	5
4. Spending own money	1	2	3	4	5
5. Eating junk food	1	2	3	4	5
6. Having a boyfriend or girlfriend	1	2	3	4	5
7. Telling a lie	1	2	3	4	5
8. Swearing or cursing	1	2	3	4	5
9. Following religious dress code or modesty rules	1	2	3	4	5
10. Listening to favorite music	1	2	3	4	5
11. Smoking cigarettes	1	2	3	4	5
12. Using social media like Facebook, Instagram, or Snapchat	1	2	3	4	5
13. Hitting or kicking a sibling when angry	1	2	3	4	5
14. Doing household chores	1	2	3	4	5
15. Attending religious services	1	2	3	4	5
16. Spending time with best friend	1	2	3	4	5
17. Getting bad grades	1	2	3	4	5
18. Getting a part-time job	1	2	3	4	5

Knowledge of activities

The following questions are about your knowledge of your child's activities. Please fill in the response that indicates how much you know about your child's behavior regarding each item. Please continue to consider the same child when thinking about your answers.

I know if my child is …	I know Nothing		I know something		I know everything
1. Teasing or making fun of a classmate	1	2	3	4	5
2. Using correct table manners and politeness	1	2	3	4	5
3. Observing prayer expectations	1	2	3	4	5
4. Spending own money	1	2	3	4	5
5. Eating junk food	1	2	3	4	5
6. Having a boyfriend or girlfriend	1	2	3	4	5
7. Telling a lie	1	2	3	4	5
8. Swearing or cursing	1	2	3	4	5
9. Following religious dress code or modesty rules	1	2	3	4	5
10. Listening to favorite music	1	2	3	4	5
11. Smoking cigarettes	1	2	3	4	5
12. Using social media like Facebook, Instagram, or Snapchat	1	2	3	4	5
13. Hitting or kicking a sibling when angry	1	2	3	4	5
14. Doing household chores	1	2	3	4	5
15. Attending religious services	1	2	3	4	5
16. Spending time with best friend	1	2	3	4	5
17. Getting bad grades	1	2	3	4	5
18. Getting a part-time job	1	2	3	4	5

Rules

Please indicate the degree to which you have made rules for your child regarding each of the following issues. Please continue to consider the same child when thinking about your answers.

Issue	No Rules	some rules	Very explicit rules
1. Teasing or making fun of a classmate	1	2	3
2. Using correct table manners and politeness	1	2	3
3. Observing prayer expectations	1	2	3
4. Spending own money	1	2	3
5. Eating junk food	1	2	3
6. Having a boyfriend or girlfriend	1	2	3
7. Telling a lie	1	2	3
8. Swearing or cursing	1	2	3
9. Following religious dress code or modesty rules	1	2	3
10. Listening to favorite music	1	2	3
11. Smoking cigarettes	1	2	3
12. Using social media like Facebook, Instagram, or Snapchat	1	2	3
13. Hitting or kicking a sibling when angry	1	2	3
14. Doing household chores	1	2	3
15. Attending religious services	1	2	3
16. Spending time with best friend	1	2	3
17. Getting bad grades	1	2	3
18. Getting a part-time job	1	2	3

Acculturation

Please answer each question as carefully as possible by circling one of the numbers to the right of each question to indicate your degree of agreement or disagreement.

Strongly Disagree — Disagree — Neutral/ Depends — Agree — Strongly Agree

1 2 3 4 5 6 7 8 9

	Strongly agree			Neutral/ depends			Strongly agree		
1. I often participate in Muslim cultural traditions.	1	2	3	4	5	6	7	8	9
2. I often participate in mainstream American cultural traditions.	1	2	3	4	5	6	7	8	9
3. I would be willing to marry a person from Muslim culture.	1	2	3	4	5	6	7	8	9
4. I would be willing to marry an American person.	1	2	3	4	5	6	7	8	9
5. I enjoy social activities with people from the same Muslim culture as myself.	1	2	3	4	5	6	7	8	9
6. I enjoy social activities with typical American people.	1	2	3	4	5	6	7	8	9
7. I am comfortable working with people of the same Muslim culture as myself.	1	2	3	4	5	6	7	8	9
8. I am comfortable working with typical American people.	1	2	3	4	5	6	7	8	9
9. I enjoy entertainment (e.g., movies, music) from Muslim culture.	1	2	3	4	5	6	7	8	9
10. I enjoy American entertainment (e.g., movies, music).	1	2	3	4	5	6	7	8	9
11. I often behave in ways that are typical of Muslim culture.	1	2	3	4	5	6	7	8	9
12. I often behave in ways that are 'typically American.'	1	2	3	4	5	6	7	8	9
13. It is important for me to maintain or develop the practices of Muslim culture.	1	2	3	4	5	6	7	8	9
14. It is important for me to maintain or develop American cultural practices.	1	2	3	4	5	6	7	8	9
15. I believe in the values of Muslim culture.	1	2	3	4	5	6	7	8	9
16. I believe in mainstream American values.	1	2	3	4	5	6	7	8	9
17. I enjoy the jokes and humor of Muslim culture.	1	2	3	4	5	6	7	8	9
18. I enjoy typical American jokes and humor.	1	2	3	4	5	6	7	8	9
19. I am interested in having friends from Muslim culture.	1	2	3	4	5	6	7	8	9
20. I am interested in having American friends.	1	2	3	4	5	6	7	8	9